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THE FLAG OF THE CROSS

By ARTHUR JACKSON PORTER

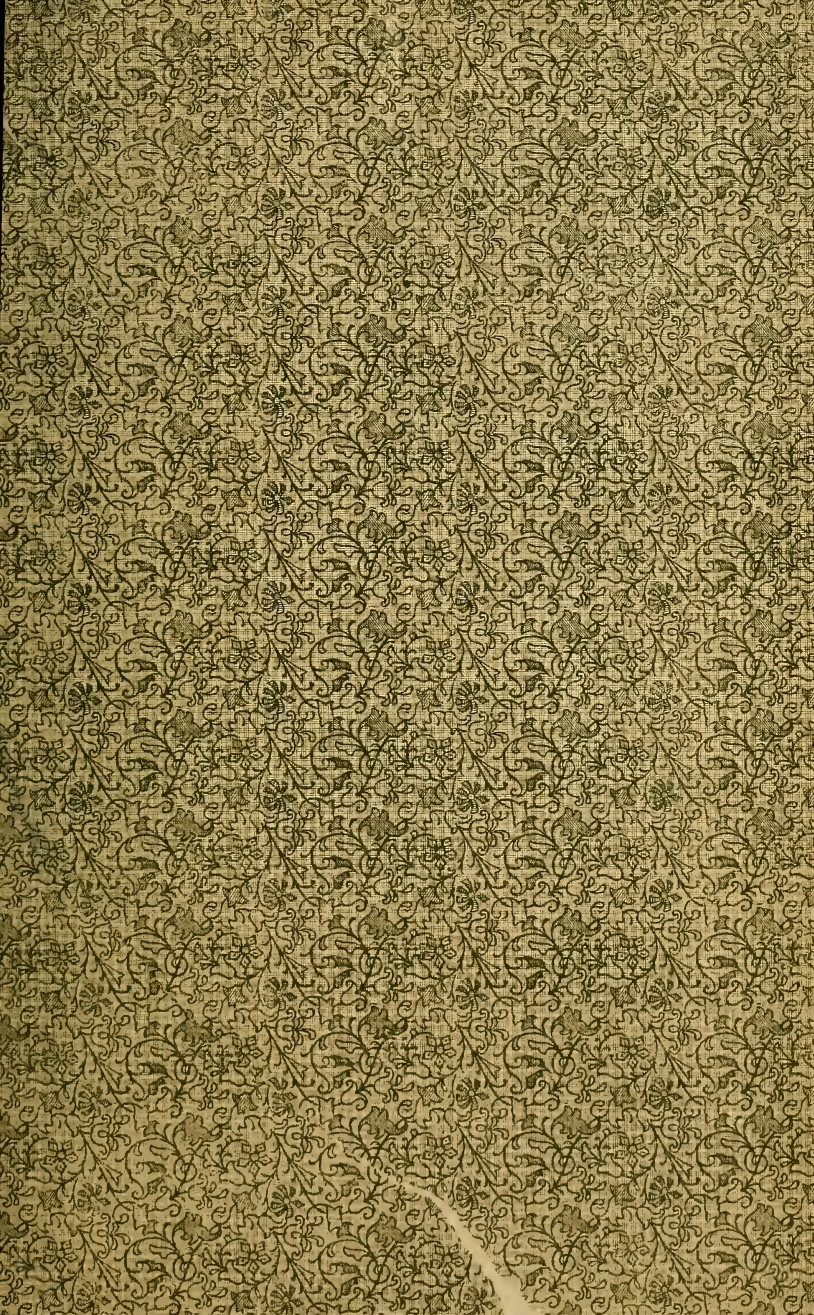


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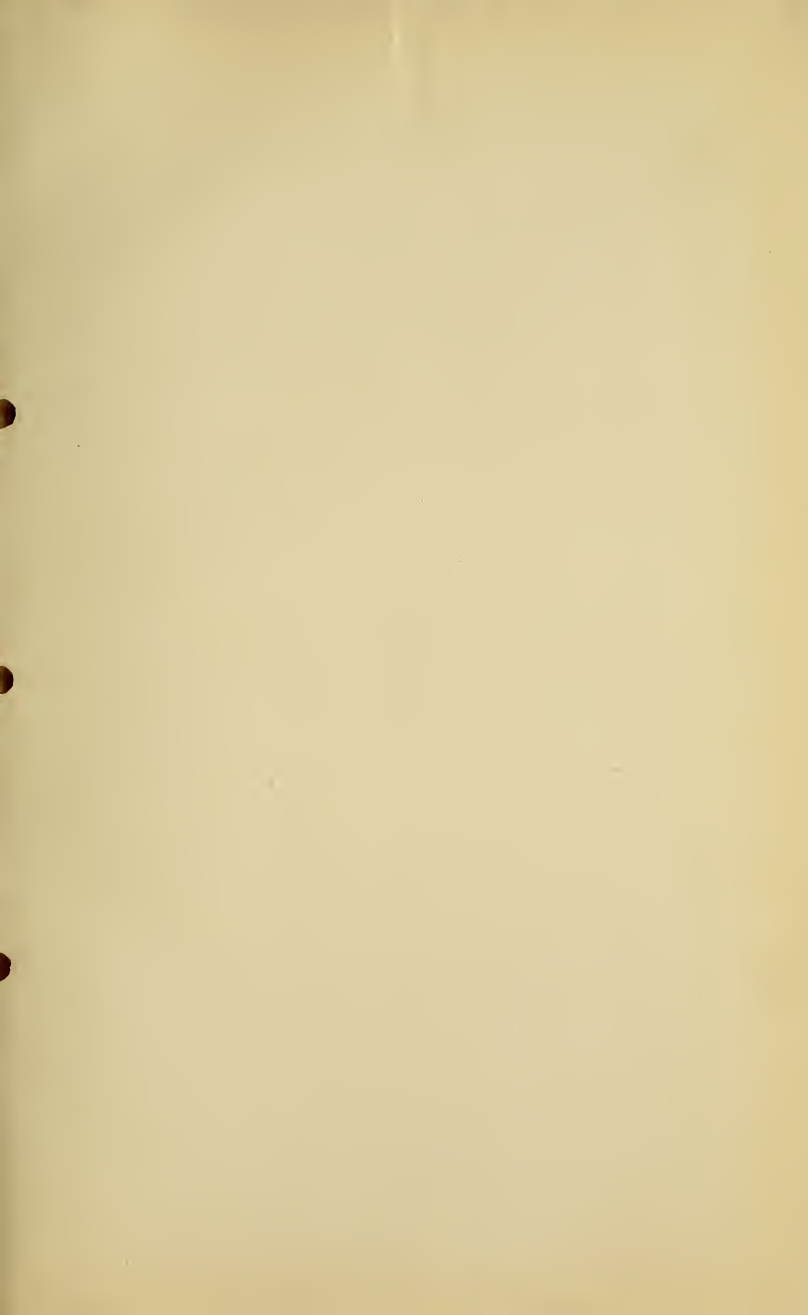
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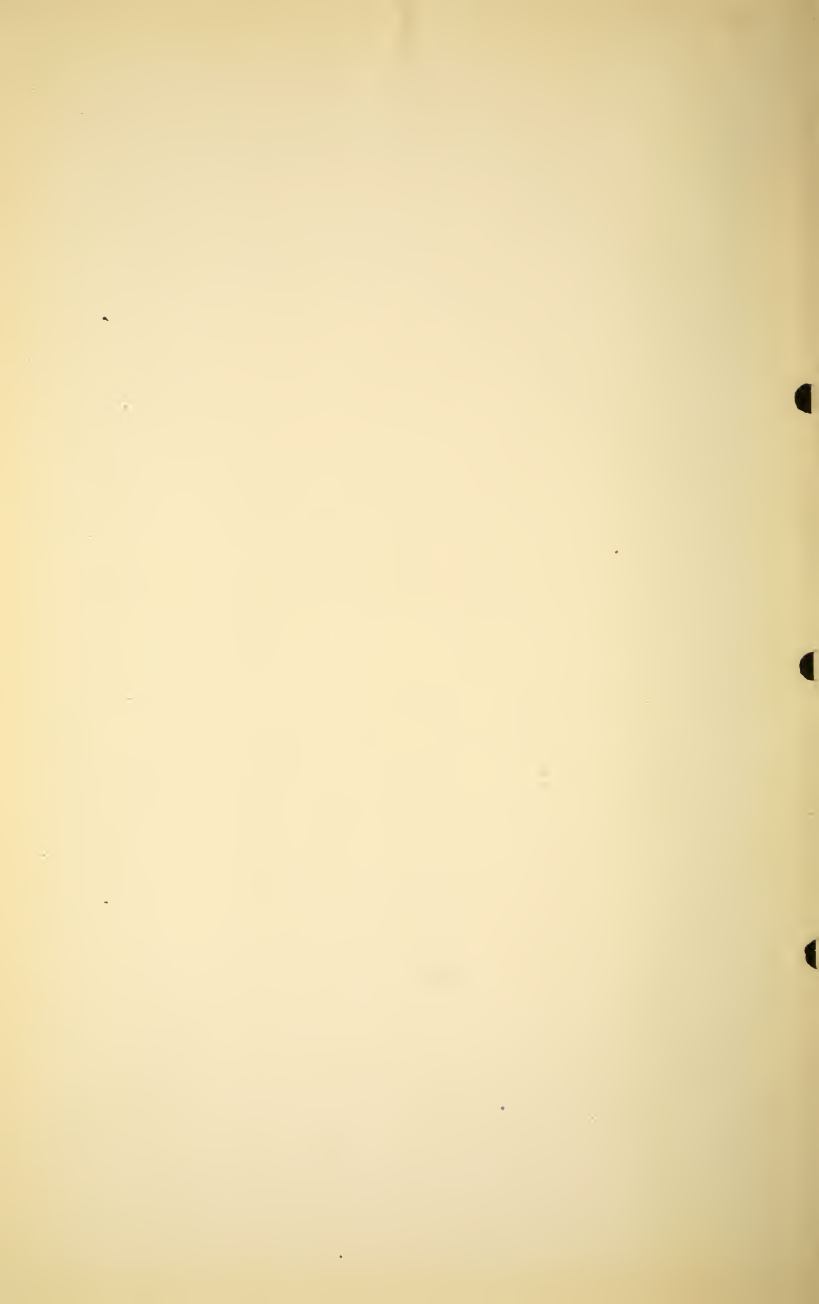
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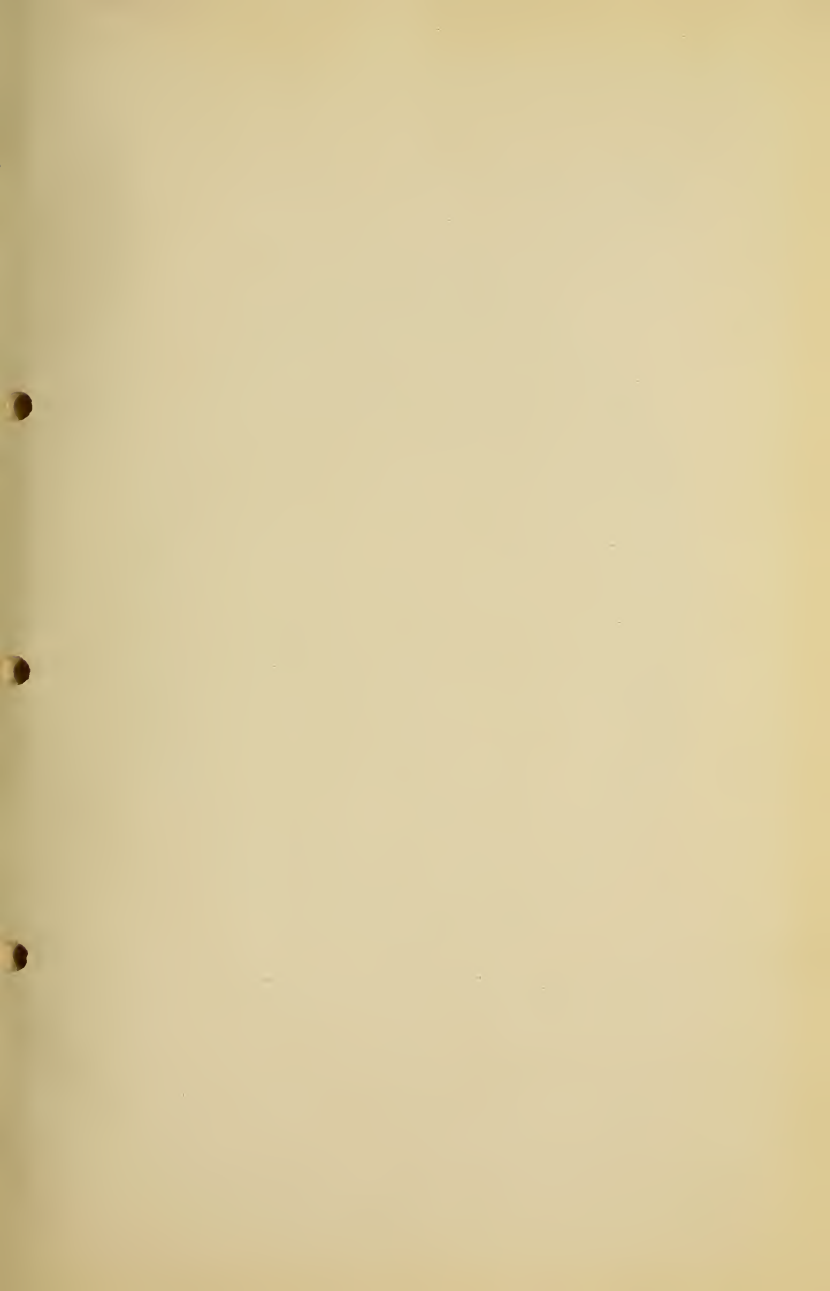
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HEAD OF BOY CHRIST. — HOFMANN.

THE FLAG OF THE CROSS

By

Arthur Jackson Porter

NEW YORK
NINETEEN HUNDRED AND TWELVE

1911
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ARTHUR JACKSON PORTER

PRINTED IN THE UNITED STATES

DEDICATED
TO "THE CHURCH OF GOD
WHICH HE HATH PURCHASED
WITH HIS OWN BLOOD"
AS A MEMORIAL
TO THE FAITH OF OUR FATHERS

THE CHURCH

ONE FOLD AND ONE SHEPHERD

Jesus said: "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

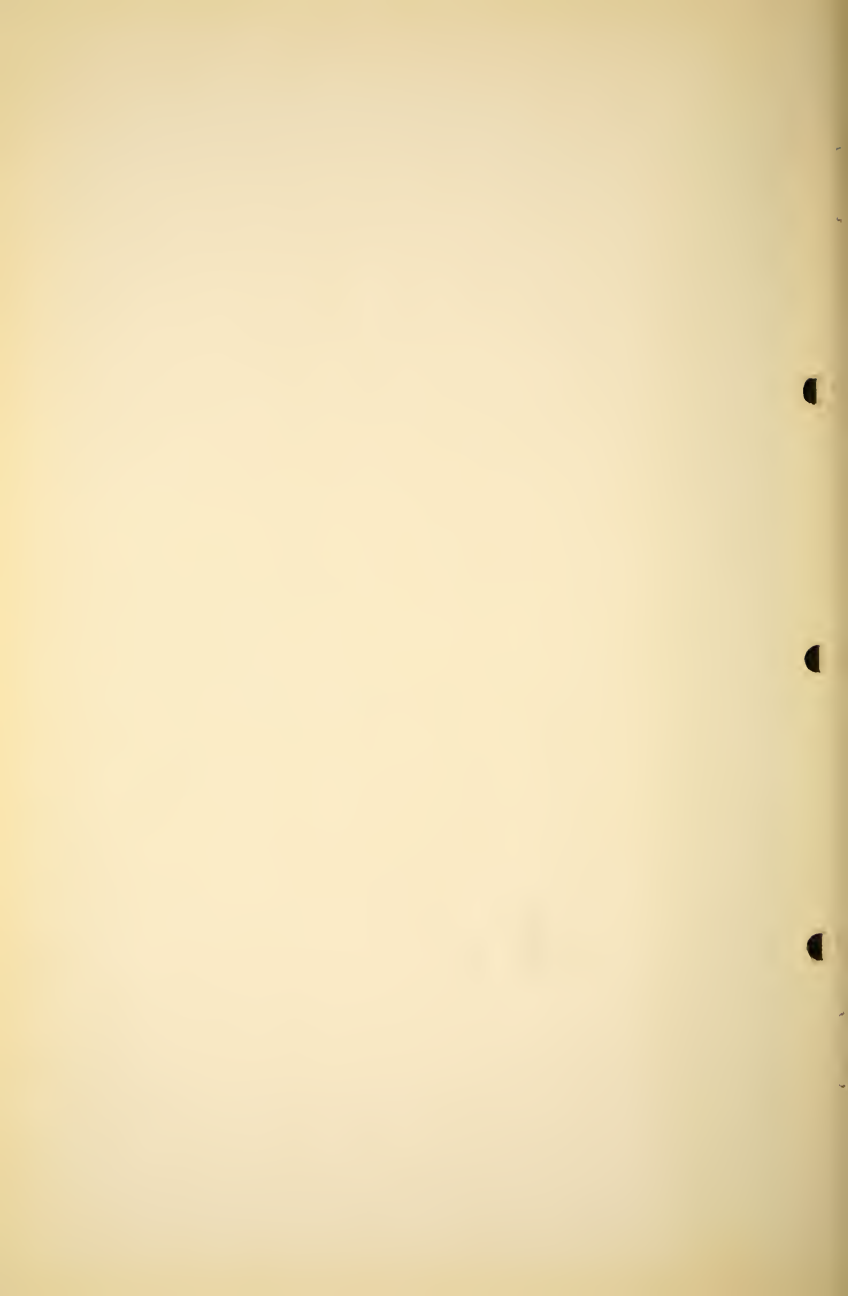
ST. JOHN X: 14-16

Head of Boy Christ.

The reproduction from Professor Heinrich Hofmann's beautiful painting of the Boy Christ in the temple presented herewith is inseparable in thought from the earliest recorded words of Jesus, spoken to the friends who, after a long and anxious search, had at length found Him there in the midst of the learned doctors of the law: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Luke 2, 49.

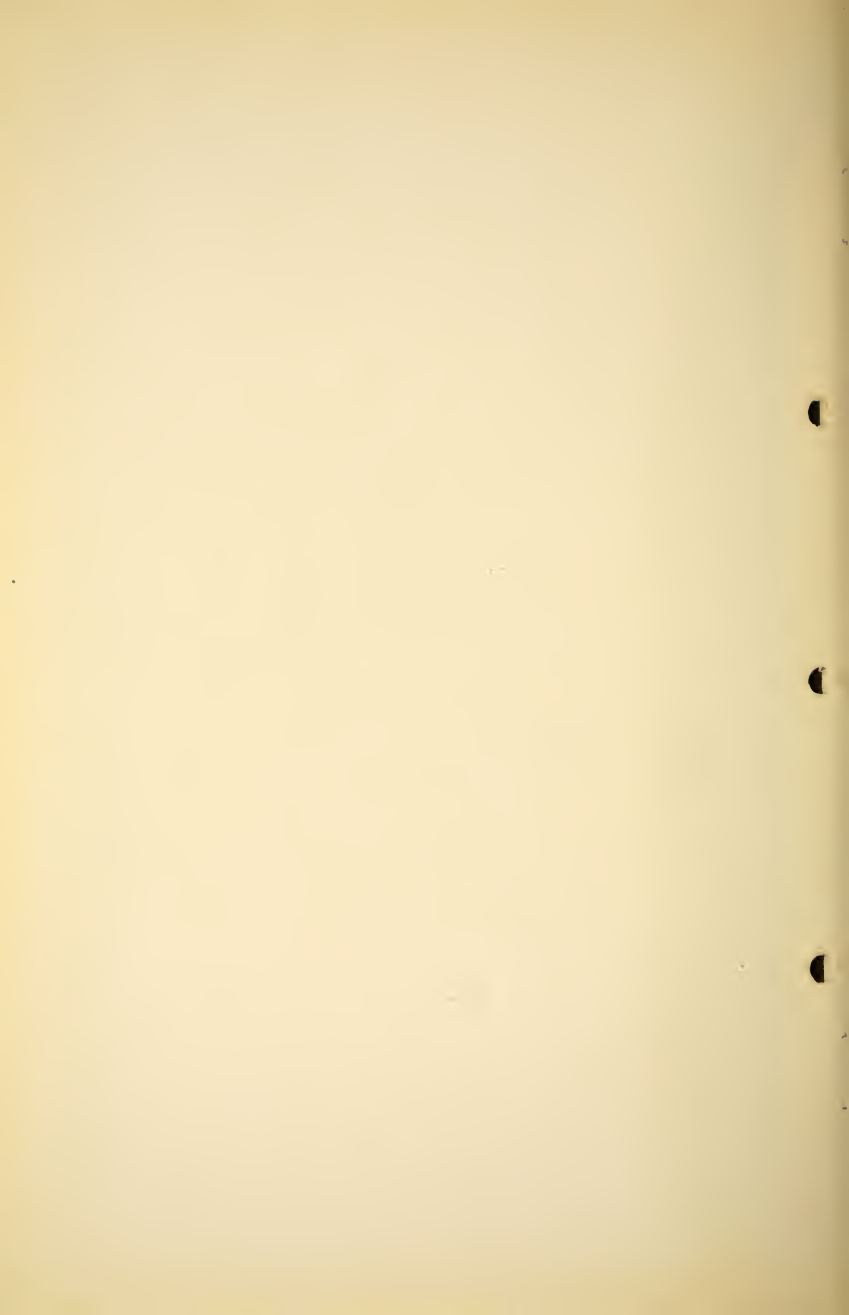
These words, so charged with an all-absorbing life purpose, coming from the lips of this marvelous boy of twelve years, have never ceased to be an inspiration to young and old alike. Reverently cherishing these foregleams of the brightness of His public ministry, it is well that they be studied in the light of the great events which culminated upon Calvary's Cross, from which His unparalleled prayer for His enemies arose in the simplicity and power of a great benediction: "Father, forgive them; for they know not what they do." Luke 23, 34.

Two immortal purposes, always present in the life of Christ, are strikingly manifested through these imperishable words: perennial recognition of and obedience to the will of God, and ceaseless care for man's present and eternal welfare.



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The Foreword.

The flags or standards of nations usually bear emblems representing important historic events or national ideals well calculated to inspire or stimulate the patriotic devotion of the people, as for instance each star appearing in the Union of the flag of the United States represents a State which has been admitted to the national Union. Similarly, the red cross of St. George and the white cross of St. Andrew united in the British flag represent the union of Scotland and England which occurred in the year 1707.

The standards of ancient nations consisted of figures or images borne aloft upon poles or staffs. They seem to have played an important part in the formation and movements of military bodies, to have steadied the men in action, to have inspired them to perform heroic deeds of self sacrifice and often to have helped them to snatch the laurels of victory from the unwilling hand of fate.

After the Children of Israel were driven out of Egypt a standard was given to each of the four divisions of their army, and that their camp might be put in a defensive posture definite positions were assigned to these divisions, namely: Judah on the east side, toward the rising of the sun; Reuben on the south side, Ephraim on the west side and Dan on the north side. Numbers 2, 1-25.

The sacred record does not enlighten us regarding the form of these standards. The form, however, was doubtless a matter of minor importance. The spirit of patriotism and devotion on the one hand and the recognized Divine leadership on the other, gave to the form its significance and power.

The confidence inspired by displaying a standard was, in a later age, forcibly and beautifully expressed by the prophet Isaiah, thus:

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

"As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." Isaiah 59; 19-21.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee."

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isaiah 60; 1-3.

"Behold, thou shalt call a nation that thou knowest not, and nations that know not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." Isaiah 55, 5.

The prophet, thus by inspiration, caught a broad and true view of the coming Kingdom of Christ.

David, the first great king of Israel, wrote: "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth." Psalms 60, 4.

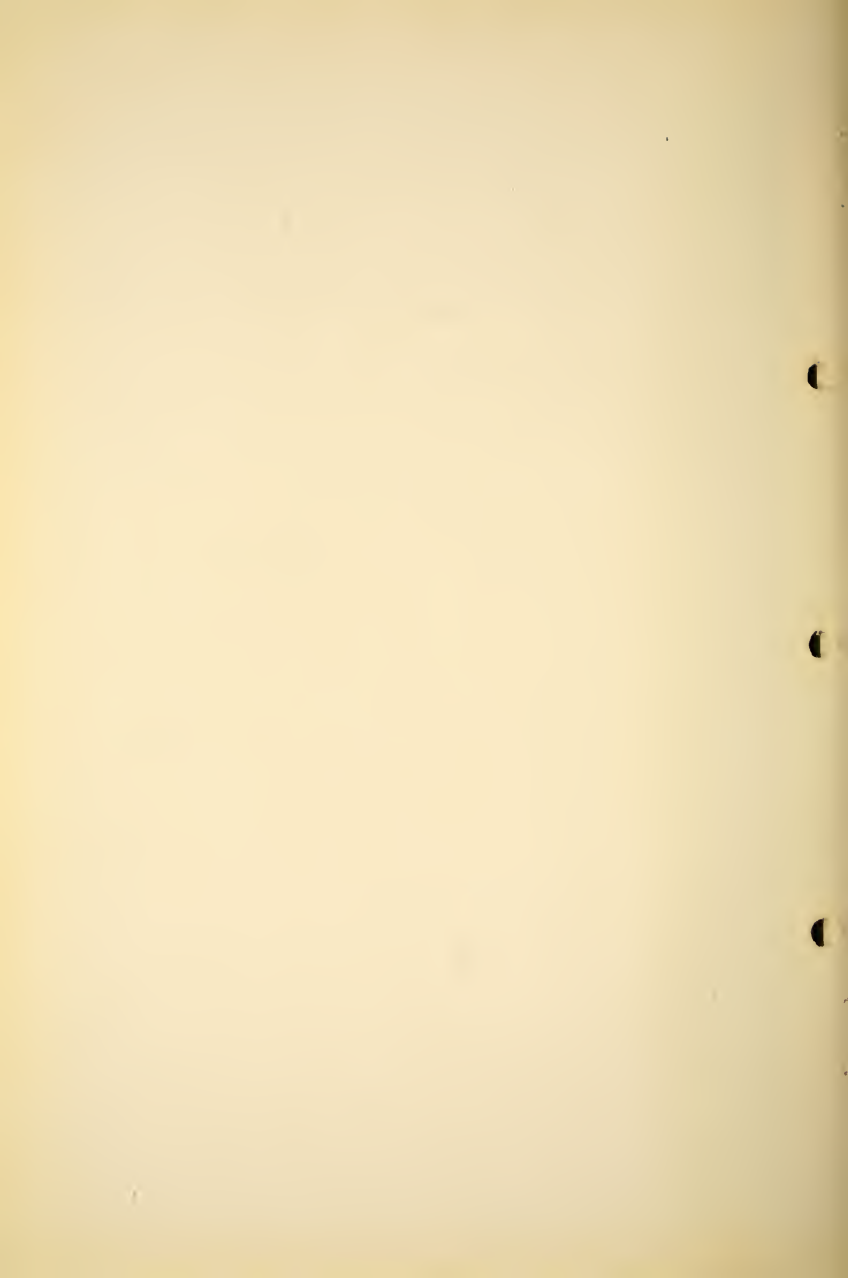
David mounted to power over uncounted thousands of his fallen enemies. Christ gained a crown of eternal glory by giving His own life a ransom for many, thereby making the Cross of Calvary the most potent moral and spiritual factor in the world for all time. David regarded it as an honor to display a banner

“because of the truth.” Infinitely greater then must be the privilege of displaying a banner in honor of Christ, who is “the way, the truth and the life,” for His matchless love like the folds of a great banner is ever over us, our shield and defense.

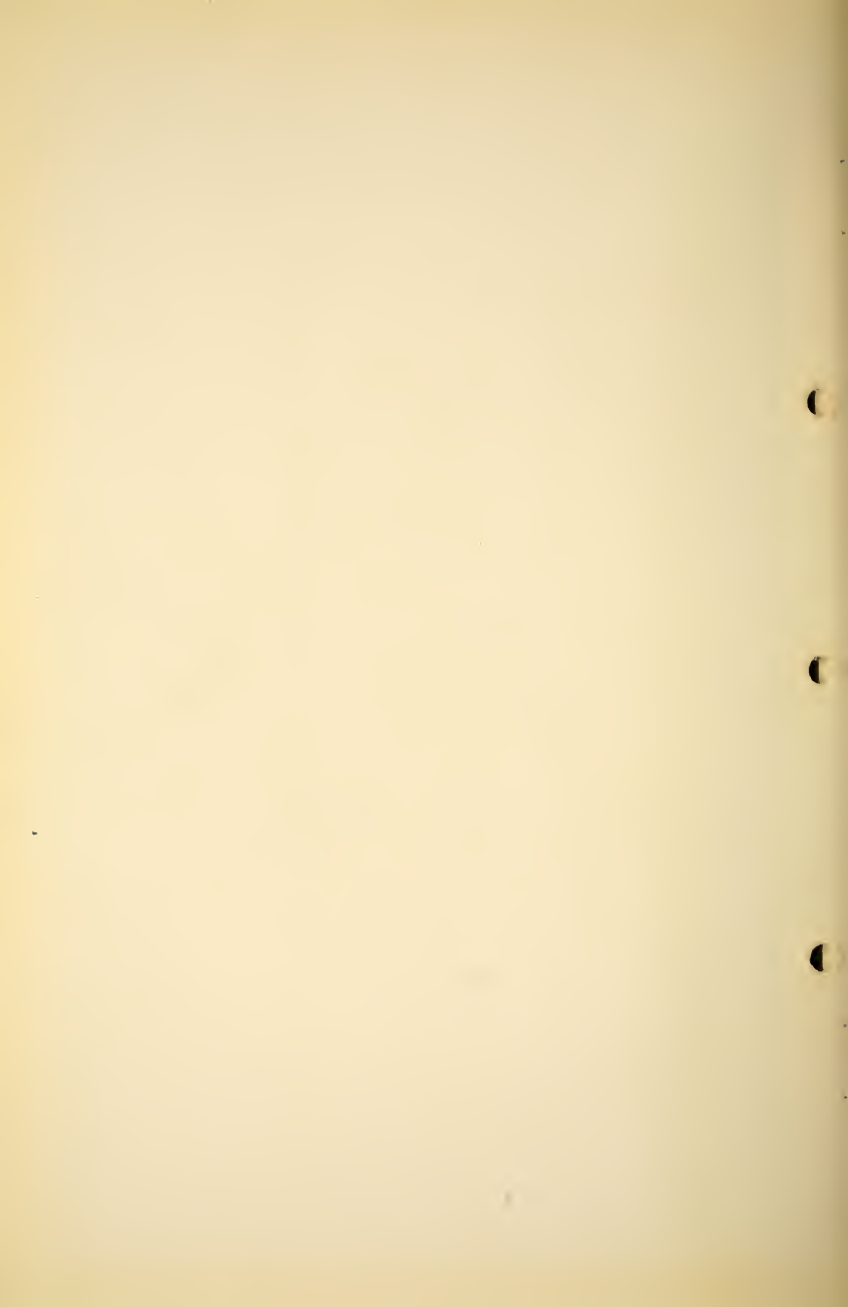
The flag or banner described in the following pages is intended to commemorate the crucifixion of Christ, and is sent forth to testify in its own silent way to the truth of His glorious gospel.

“For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

A. J. P.



THE FLAG OF THE CROSS



The Flag of the Cross.

The idea of designing a flag having a distinctively spiritual and Christian significance and intended for the use of all Christian bodies desiring to display it, first impressed itself upon the mind of the designer of this flag many years ago in connection with the preparation of a brief address to a Sunday School on the "Children's Crusade." This idea has, however, been allowed to lie dormant for the reason that there has appeared to exist in many enlightened and Christian quarters an undefined prejudice against the free display of the sacred emblem of the cross, it having been practically banished for centuries from the places of worship of many Christian societies. It is believed, however, that this prejudice is not well founded, and that it is to a large extent dying out.

It is believed that the adoption of a common flag or standard would tend to strengthen the spirit of co-operation already existing between many different denominations and thereby advance the interests of Christ's Kingdom in the world. Therefore, notwithstanding the fact that more or less recognition has been given to other flags and banners of diverse forms having, at least in part, the same general object in view, this design is submitted for the consideration of all who may be interested in the subject in the hope that it may meet with a favorable reception and serve a useful purpose in the Church of Christ.

THE DESIGN OF THE FLAG.

To be rectangular in shape, the size to be in the proportion of six feet in width by nine feet in length, and to comprise the following parts:

A center field of blue, the length of which shall equal the

entire width of the flag, its width to be one-half as great as its length.

The center field shall be inclosed by a border of white. The width of this white border shall be uniformly one-sixth the width of the center field.

The border of white shall in turn be inclosed by an outer border of red which shall be uniformly twice the width of the white strip or border which it incloses, or one-third the width of the center field of blue.

The proportions as given above and as shown on the accompanying plate are approximate, but will be adhered to as closely as possible consistent with the various widths of the materials used in making the flag.

A large red cross with a white border shall appear in the center of the blue field. This cross shall be encircled by seven white stars. Rays of light shall radiate in every direction from the center of the cross.

Near each of the four corners of the outer border of red shall appear a large white star bearing in its center a small red cross.

This flag shall be made in two different ways to suit its intended use or the taste of the users.

First—As above described, the hoist being the width, and the length the fly.

Second—Similar to the above description, except that it shall be suspended as a banner from a horizontal instead of from a vertical support, the positions of the emblems being correspondingly changed to preserve their original relation to the perpendicular.

THE STAFF.

The staff will be an ordinary flag staff except that at the upper end will be placed a round golden ball surmounted by a golden cross (or spear head) of appropriate size.

SYMBOLISM.

This flag or standard is intended to symbolize in an attractive manner certain generally accepted doctrines of the Christian religion. For obvious reasons no attempt has been made to include in its symbolism all of the doctrines or belief of any church, it being impracticable if not objectionable to do so.

The three parts constituting the flag proper symbolize the Three Persons in the Godhead, this doctrine of the Trinity having been clearly taught by Jesus Himself. "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28, 18-20.

The above mentioned symbol of the Trinity applies to the three principal parts comprising the flag proper, but has no reference to the colors of these parts.

The blue of the center field is emblematic of the expanded heavens, the dwelling place of the Most High, and the home of the soul. The amplitude and enduring character of Christianity are thus symbolized. This color is recognized as representing vigilant perseverance and justice, virtues which are in the highest sense Christian.

From time immemorial white has been recognized as a symbol of purity, and for this reason it has been chosen to enfold the field of blue, signifying the purity of Christ, and that which He requires of those who bear His name. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: * * * Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we

know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." I. John 3, 1-3.

Red represents hardness and valor and has, therefore, been chosen for the outer border as standing for qualities essential to sterling character.

The Apostle Paul exhorted Timothy to "Endure hardness, as a good soldier of Jesus Christ," 2 Tim. 2, 3, and wrote out of his own experience, "I endure all things for the elects' sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." 2 Tim. 2, 10.

The red cross in the field of blue signifies Christ's supreme act of sacrifice in shedding His own life's blood on Calvary to redeem the world and reconcile man to God. The voluntary nature of His sacrifice and the perfect agreement of His will with that of God are shown by His own words, as given to us by the Apostle John. "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10, 17-18.

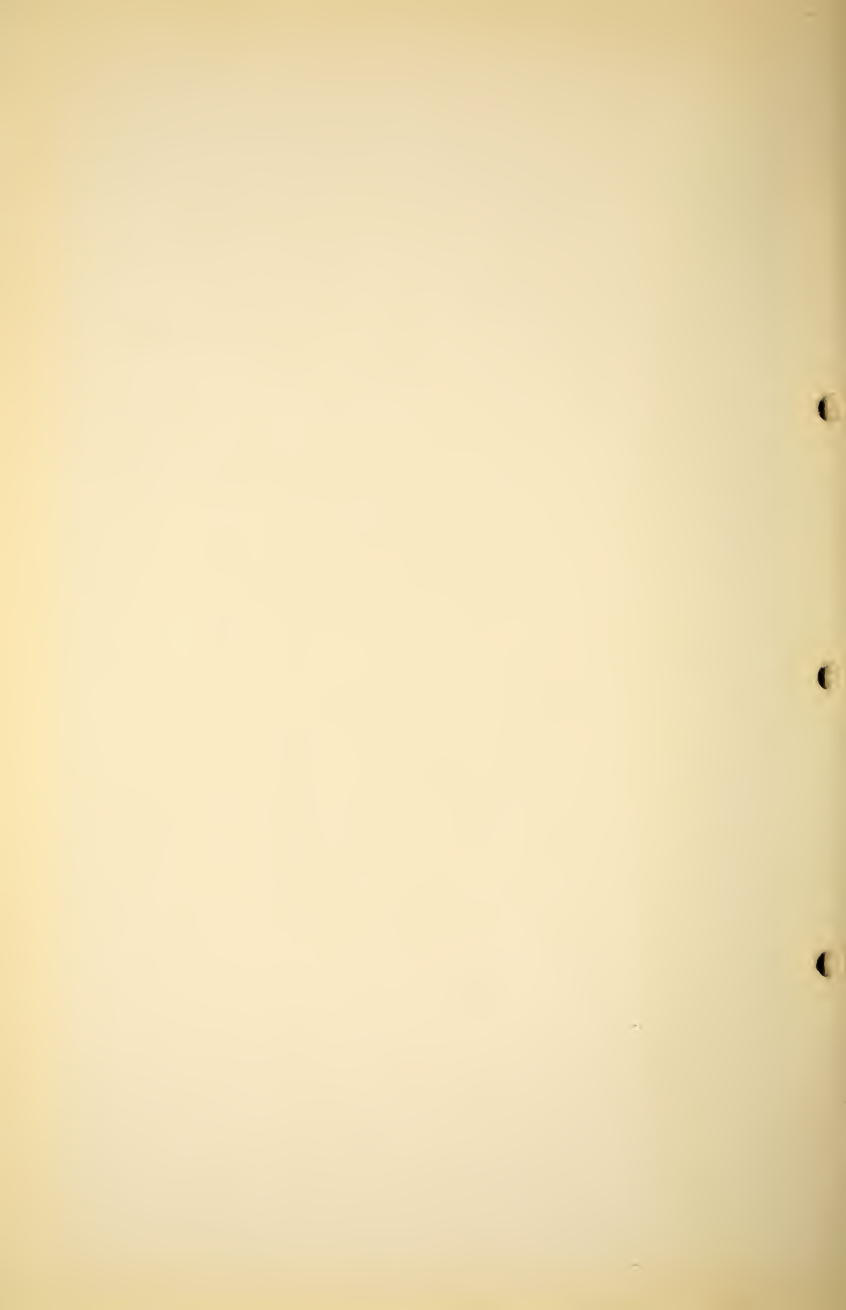
The uplifting power of His cross as manifested throughout the civilized world is daily fulfilling His own prophecy. "And I, if I be lifted up from the earth, will draw all men unto me." John 12, 32.

The number seven being a recognized symbol of completeness, seven stars have been chosen to encircle the cross and to symbolize the perfection and authority of Christ, and the completeness of the Church in Him.

"For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2; 9, 10.

The rays of light radiating from the cross signify the illuminating and elevating effect of the Gospel of Christ wherever it is preached and practiced.

The four stars near the four corners of the flag represent the spread of Christianity as commanded by Christ. "Go ye into all the world, and preach the Gospel to every creature." Mark 16, 15.



THE CROSS.

The origin of the cross is veiled in obscurity. That it was commonly used before Christ as an instrument of torture and death is well known. As such it was regarded with the utmost horror. It has existed in a variety of forms and has been found in many lands. It appears to have had in ancient times a religious significance in some countries. In Egyptian sculptures a form of the cross was frequently represented as being borne by divinities, while the ancient Buddhists carved the cross upon their altars or monuments.*

With the crucifixion of Jesus Christ and His resurrection from the dead, the cross took on a new significance. This instrument of unspeakable cruelty, the inhuman invention of a barbarous age, became at once the symbol of life and hope, of inspiration and power. When rightly understood and applied to life, His cross is found still to have all its old-time vitality. Not as a talisman to charm, but as a transforming, spiritual force, embodied in material form.

The persistent opposition of the chief enemies of Christ, the then rulers of the Jewish Church, actuated by envy sustained by fear of the loss of prestige and power; the unscrupulous methods employed by them to accomplish His crucifixion under judicial and imperial authority and a semblance of law, form the dark background of the most singular and incongruous chapter in the history of ecclesiastical administration.

A careful study of the prevailing conditions and the characters

*It is a singular and interesting fact that this ancient Egyptian symbol of the cross signified "Life." See "The Gods of the Egyptians," by E. A. Wallis Budge, Keeper of the Egyptian and Assyrian Antiquities in the British Museum.

and commanding positions of His enemies leads to the conclusion that Jesus, from a human standpoint, could not at last, if ever, have avoided the cross without renouncing His Divine mission as the world's Redeemer.

In the light of the Gospel records His voluntary acceptance of the cross with all its untold degradation furnishes conclusive evidence of His supreme purpose. His sacrifice confirmed His memorable words spoken to Pilate out of the shadow of the cross: "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth. Every one that is of the truth heareth my voice."

The conclusion forced upon unprejudiced minds by the closely following events is unmistakably expressed by the Roman Centurion and his band of soldiers, hardened and unsympathetic as they were: "Truly this man was the Son of God."

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so Divine,
Demands my soul, my life, my all."

The historian Gibbon states that, "In all occasions of danger or distress it was the practice of the primitive Christians to fortify their minds and bodies by the sign of the cross, which they used in all their ecclesiastical rites, in all the daily occurrences of life, as an infallible preservative against every species of spiritual or temporal evil."

Eusebius, of Cæsarea, the well known bishop and father of ecclesiastical history, gave to the world as an historical fact the claim of the Emperor Constantine that during the campaign that ended with the victory of Milvian Bridge (Oct. 28, 312), he saw at noon-tide a flaming cross in the sky with the motto, "BY THIS CONQUER," and that this astonishing sign was followed the ensuing night by a vision; Christ appearing before his eyes, displaying the same celestial sign of the cross and directing Constantine to frame a standard, to inscribe the shields of his soldiers with the celestial sign of God, the sacred monogram of the name of Christ, and to march with an assurance of victory, against Maxentius and all his enemies.

The decisive victory won the following day was claimed to have been a reward to Constantine for his valor and obedience. The Labarum, or Standard of the Cross, made in obedience to the heavenly vision was, however, according to Gibbon, first exhibited to the army in the year 323 A. D.

From the age of Constantine to the present time, the cross has been borne upon the arms or banners of political institutions. It now appears upon the standards, ensigns, flags or pennants of many nations, and is displayed in a variety of forms and colors. The colors most favored are red, white and blue; while black, yellow and green are also employed.

ALTERNATE ARRANGEMENTS OF COLORS.

This flag proper is as described above. Its design is, however, intended to cover such changes in the combination of its several parts as may be found desirable to suit the taste or preference of the users. Any of the arrangements of colors shown in the appended table are considered admissible under this design. It will be noted, however, that any change in the arrangement of colors would change or modify the effect of the color symbolism.

	Outer Border	Intermediate Strip or Border	Center Field	Center Cross	Border of Cross	Seven Stars	Rays of Light	Four Stars	Crosses on Stars
1	Red	White	Blue	Red	White	White	White	White	Red
2	Blue	White	Blue	Red	White	White	White	White	Red
3	Blue	White	Red	Blue	White	White	White	White	Red
4	White	Blue	Red	Blue	White	White	White	Blue	White
5	White	Red	Blue	Red	White	White	White	Blue	White
6	Blue	Red	White	Blue	Red	Blue	Blue	White	Red
7	Red	Blue	White	Red	Blue	Blue	Blue	White	Red

Any Christian society desiring to display the distinguishing badge of its organization with this flag will place same within the circle described by dotted line as shown on the accompanying plate. In the absence of a badge, the Chrismon, in yellow or gold within a circle, will be displayed instead. The motto of such society may be placed at the bottom of the flag in the center of the outer border.

CRITICISM AND ACHIEVEMENT.

Hostile critics have sometimes confounded the faith of the Christian with the superstition of the heathen, and while freely admitting the superiority of Christianity over the religions of paganism, have nevertheless misjudged it to be at best an impractical, although beautiful, moral system. Eager to discredit the power of the cross, they have declared it to be inconsistent with the character of a good God to permit Christ to suffer for the sins of the world, asserting that a God capable of such an act must of necessity be cruel and unjust. Reasoning thus, they have offered the proposition that the crucifixion of Christ was brought about by the ordinary course of events, unforeseen by Him and signifying nothing to others. But the prophecies of scripture for many centuries before Christ, the recorded testimony of many eye witnesses and the uncompromising test of time, whereby all His works and claims have been tried, stand approved in the light of reason, satisfy the faith of the Christian, and bear eloquent testimony to the truth that, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." St. John 3, 16.

Christ met His critics with a challenge, that will remain valid unto the latest generation. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him." St. John 10, 37-38.

For nearly two thousand years He has stood historically manifested to the world as the living embodiment of the ideal conception of human life, while the greatness and power of His words and deeds have made faith in His Divinity a logical neces-

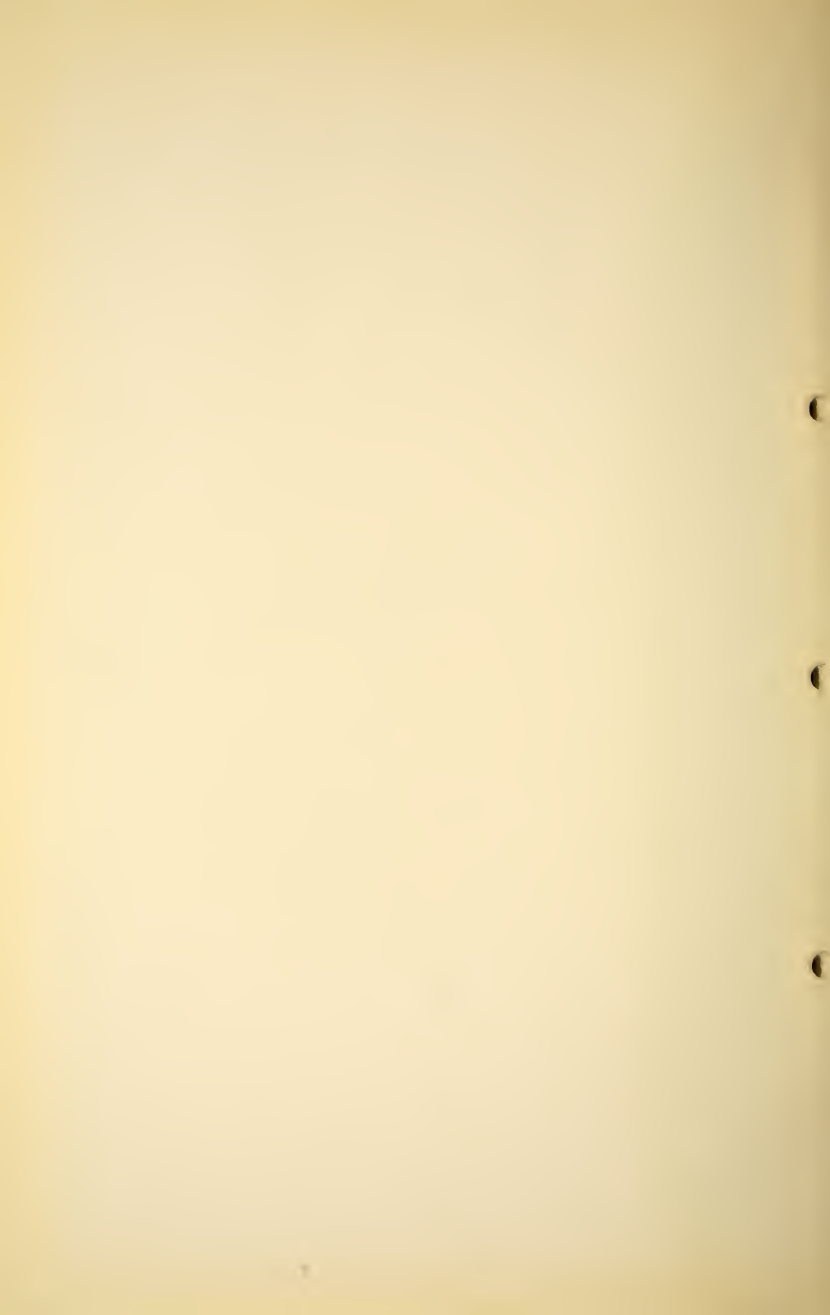
sity. Through His power to reincarnate His own ideals and virtues as active forces in human life, He has wrought the physical redemption, and the mental and moral regeneration of individuals and nations; has established a new order of civilization, and has changed the course of human history.

His Church, redeemed with His own blood, baptized with the Holy Ghost and with fire, was founded in righteousness upon the laws of God. Cherishing the highest ideals, committed to a perfect standard of morals, and actuated by the perennial enthusiasm of a pure and unselfish purpose, she has, with comparatively rare exceptions due to individual failures, been distinguished by the unprejudiced recognition of merit, by superiority in the administration of justice, by intellectual power and achievements, and by the spirit of liberty. She is a zealous advocate of equity in the distribution of the rewards of toil, is rich in faith, enterprising and fraternal in spirit; abounds in good works, is tireless in energy and of dauntless courage. She abides in love, rejoices in hope, is now and ever has been the herald of peace and good will among men, the chief civilizing agency in the world, and the authorized medium for the achievement of God's highest purposes for man.

While it is a matter of history that men of noble and philanthropic spirit have from time to time arisen outside the Church to found and support benevolent works with princely generosity, the number of such men has been comparatively small, and in the last analysis their high purposes have generally been inspired by the golden precepts and holy example of Christ. The vast superiority of the civilization of Christian lands over that of lands dominated by other religions cannot be accounted for on the grounds of varying national or racial traits of character, but is traceable mainly either directly or indirectly to the beneficent influences and work of Christ and His Church.

Nor is the vast unmeasured debt that the world at large owes to the ancient Hebrew Church forgotten. That institution under God, as the conservator of the law, prepared the way for the reception of the Gospel of Christ, and its adherents should not be considered apart from, but as a part of the greater Christendom; for Christ, as the Scriptures declare, was "in the beginning." The ancient Hebrews looked forward to His appearing as to the dawning of a perfect and unending day. Their most important religious rites prefigured and foreshadowed Him, and without Him would be meaningless. Fulfilling the Scriptures, although rejected, He, as a moral and spiritual leader, more than met their highest and holiest expectations, and stands now as He stood then for all the race, "A priest forever after the order of Melchisedec."

The claims of Him who said: "I am the way, the truth and the life," are more firmly established by the investigations of each succeeding generation, to which His personality and character are revealed in ever increasing glory.



THE CHRISTIAN SOLDIER.

The Apostle Paul in his Epistle to the Ephesians, after warning the Church of the strength and subtleness of the powers of evil, sounds a call to arms by the use of a figure as practical as it is striking and beautiful:

“Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” Ephesians 6, 13-18.

These words of the Apostle, permeated with the truth of the gospel and the Spirit of inspiration, are as fresh and new to-day as when, in the Christian Church in Ephesus, they were first read in the presence of men accustomed to the familiar sight of the soldiers of the Roman Legions as they marched through the streets of that rich and magnificent city, or guarded its vast commercial interests.

The Christian is not a soldier in any carnal sense of the word, yet as “a good soldier of Jesus Christ” he is bound by all the sacred ties of honor to defend the truth, to live for it, and, if need be, to die for it. To do this requires the highest degree of concentration of purpose, discipline, obedience and as splendid courage as that of the soldier.

The unaided hand of man cannot maintain, or even lift up, this standard. The purpose and strength to do this can come only by personal touch with Christ, through whose transforming power alone, sins, which were as scarlet, are made "as white as snow," and men whose lives were once blighted and disfigured by their own evil deeds are now renewed in mind, and proving "what is that good, and acceptable, and perfect, will of God."

Then under the banner of the Captain of our Salvation, who, that He might bring many sons unto glory, was made perfect through sufferings, we go forward in life's high calling, and going we sing:

"Onward, Christian Soldiers, marching as to war,
With the Cross of Jesus going on before."

SCRIPTURAL REFERENCES.

The preceding scriptural references have been quoted from the King James' version of the Bible. A comparison of these quotations with the corresponding Scriptures of other authorized versions, while making apparent differences in the rendering of certain passages, reveals nothing in conflict with the purposes of this article.

The following quotations from the Douay Bible sufficiently confirm this statement:

"¹⁸And Jesus coming spoke to them, saying: All power is given to me in heaven and in earth. ¹⁹Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. ²⁰Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." Mat. 28; 18-20.

"¹Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God. Therefore, the world knoweth not us, because it knew not him. ²Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know, that when he shall appear, we shall be like him: because we shall see him as he is. ³And every one that hath this hope in him, sanctifieth himself, as he also is holy." I. of St. John 3, 1-3.

"³Labor as a good soldier of Christ Jesus." 2 Tim. 2, 3.

"⁸Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel. ⁹Wherein I labour even unto bands, as an evil doer; but the word of God is not bound." 2 Tim. 2; 8-9.

“¹⁰Therefore, I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with heavenly glory.” 2 Tim. 2, 10.

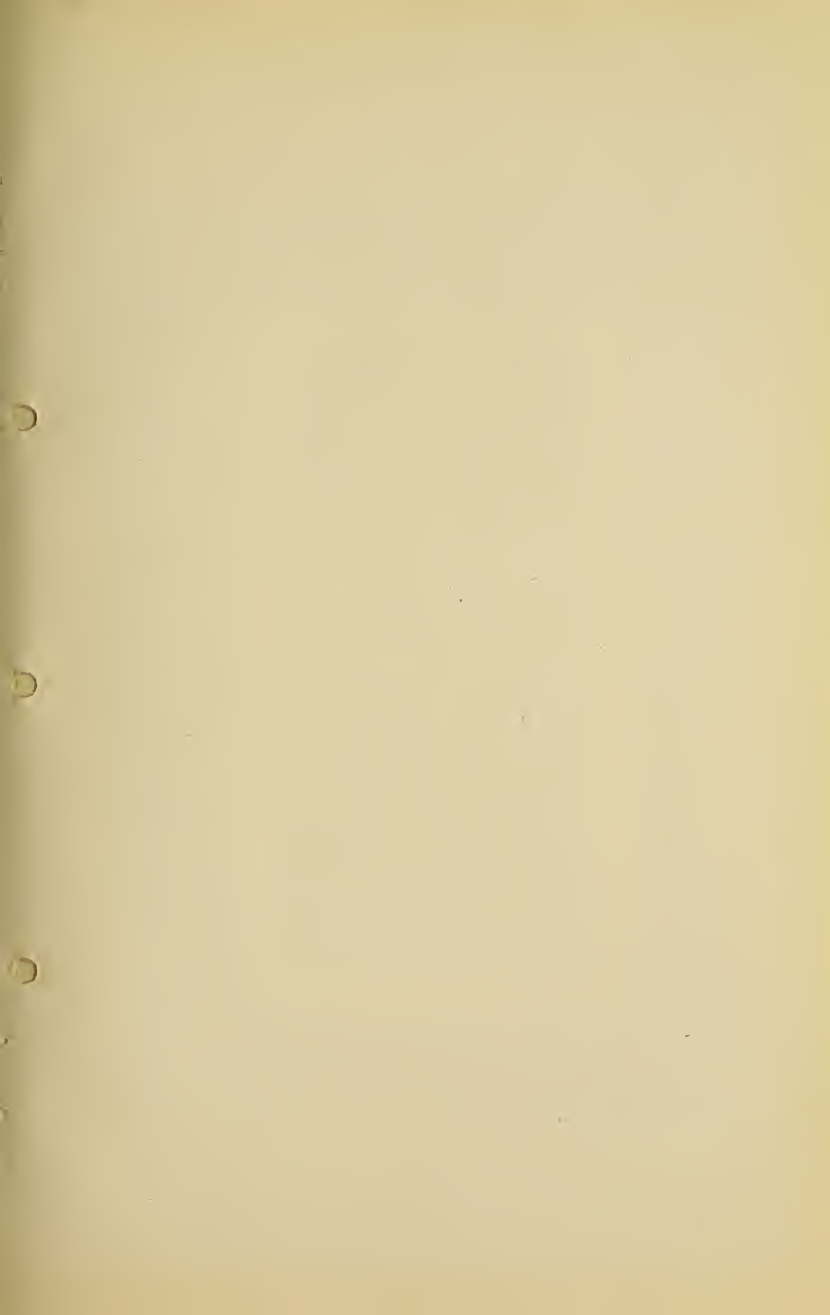
“¹⁷Therefore, doth the Father love me: because I lay down my life, that I may take it again. ¹⁸No man taketh it away from me; but I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father.” John 10, 17-18.

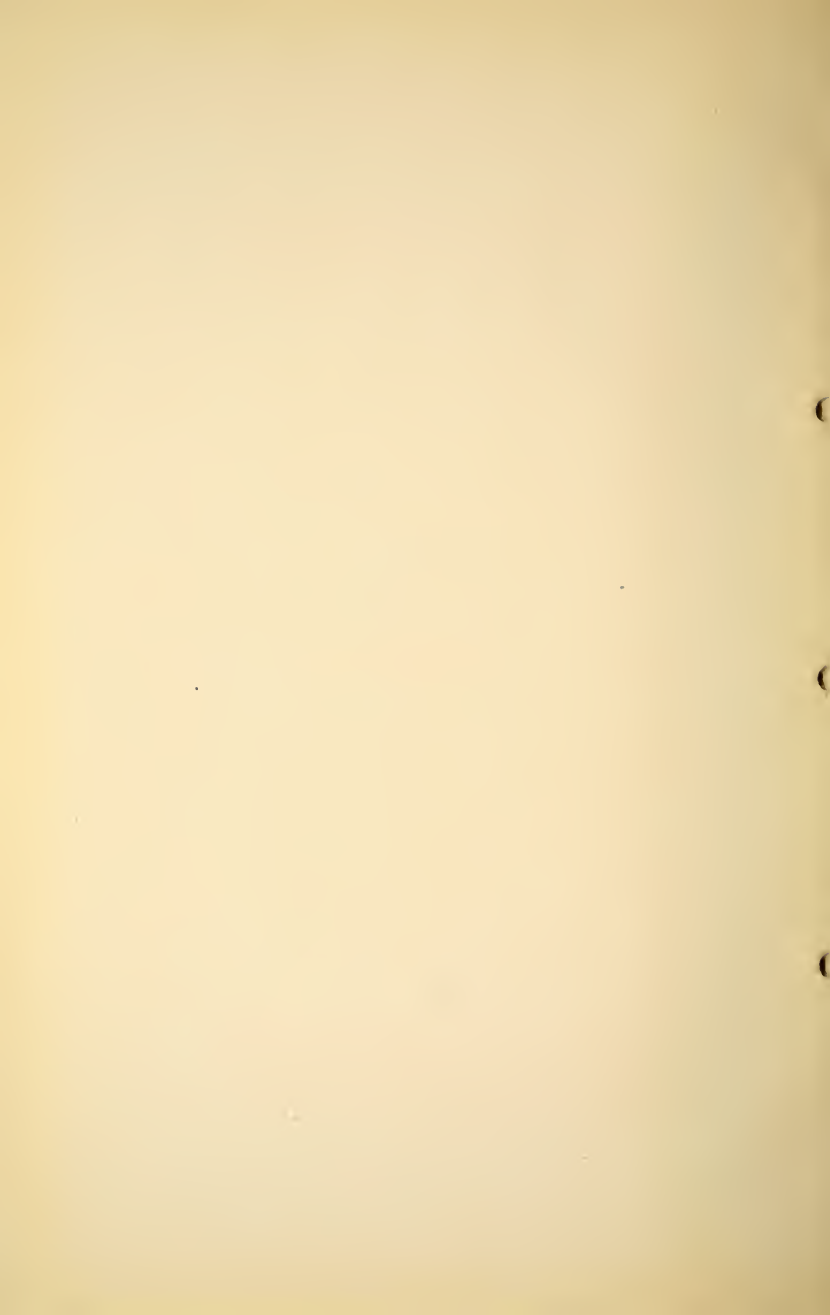
“³²And I, if I be lifted up from the earth, will draw all things to myself.” John 12, 32.

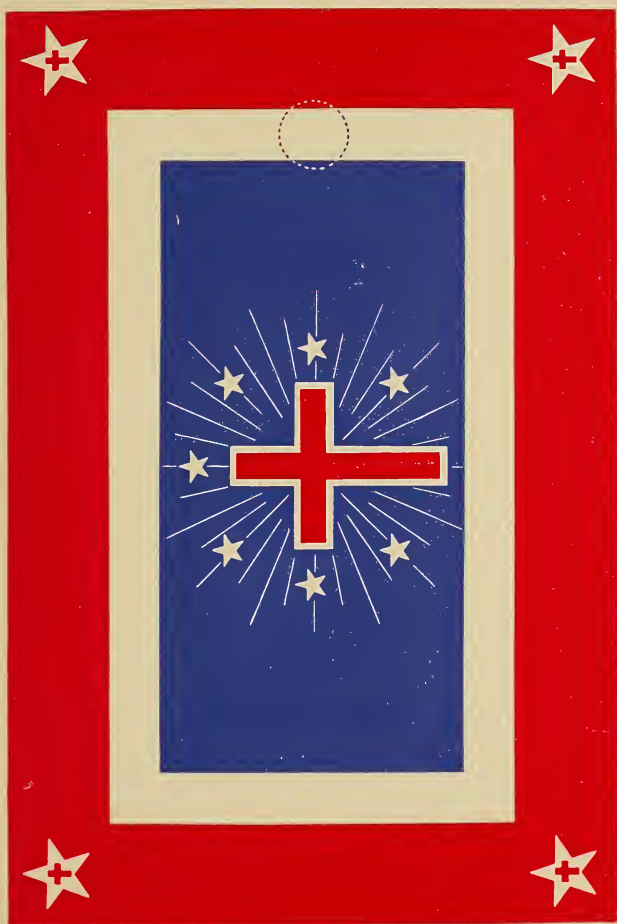
“⁹For in him dwelleth all the fullness of the Godhead corporally: ¹⁰And you are filled in him, who is the head of all principality and power:” Col. 2, 9-10.

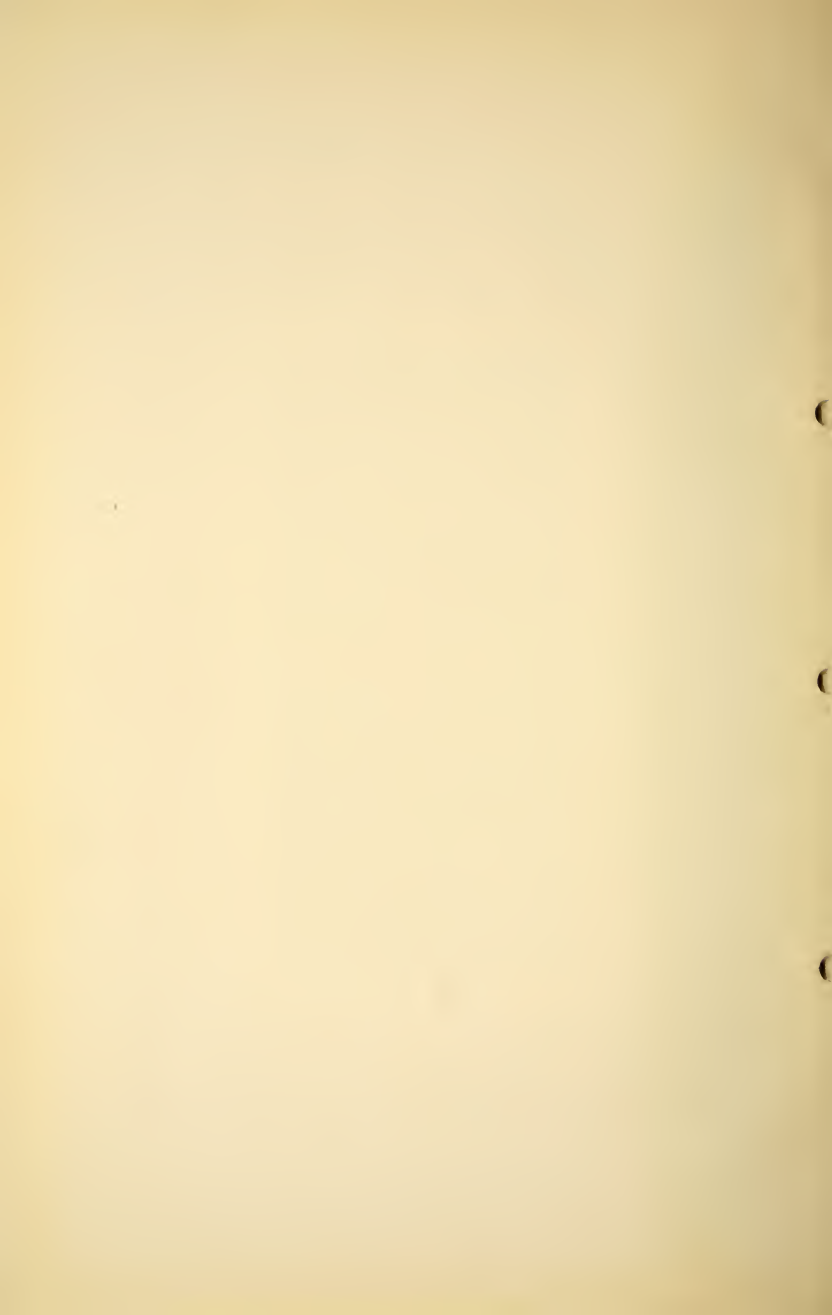
“¹⁵And He said to them: Go ye into the whole world and preach the gospel to every creature.” Mark 16, 15.

Many other equally clear and forcible passages of Scripture confirming those quoted above may be readily found by any one desiring to make a study of the doctrinal and ethical questions herein presented, and for that reason the few references given have been considered sufficient for present purposes.









CONCLUSION.

In conclusion, it may be added that this flag is intended to be a visible expression and token of faith in, and of loyalty and devotion to, Jesus Christ, the "Prince of Peace." Its chief symbol, the cross, as presented in the Bible, misunderstood and misrepresented as it often has been, remains the vital and Divinely appointed means to man's redemption, and the most convincing evidence of self-sacrificing love.

That His immediate and expectant followers, and all the world of subsequent believers, might have additional assurance of His resurrection, of His power and Divinity, and might by faith hear His voice of welcome from heaven where He had gone to "prepare a place" for His own, Jesus the Christ, the "Son of man" and "Lamb of God," turned from the glory of the New Jerusalem to speak, by revelation, these words of encouragement to all awaiting His reappearance, words freighted with immortal hope for all mankind:

"I am he that liveth and was dead; and, behold I am alive for evermore, Amen; and have the keys of hell and of death."

"I am Alpha and Omega, the beginning and the end, the first and the last."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"I am the root and the offspring of David, and the bright and morning star."

"And the Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely."

Rev. 1; 18:22; 13, 14, 16, 17.

These gracious words of welcome are accompanied in the vision of the inspired revelator, by many significant warnings and striking figures. Of the latter none is better known or more reverently cherished than the animated and inspiring figure of Christ, the Risen Lord, and ever seeking Saviour, standing at the door.

"Behold, I stand at the door, and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

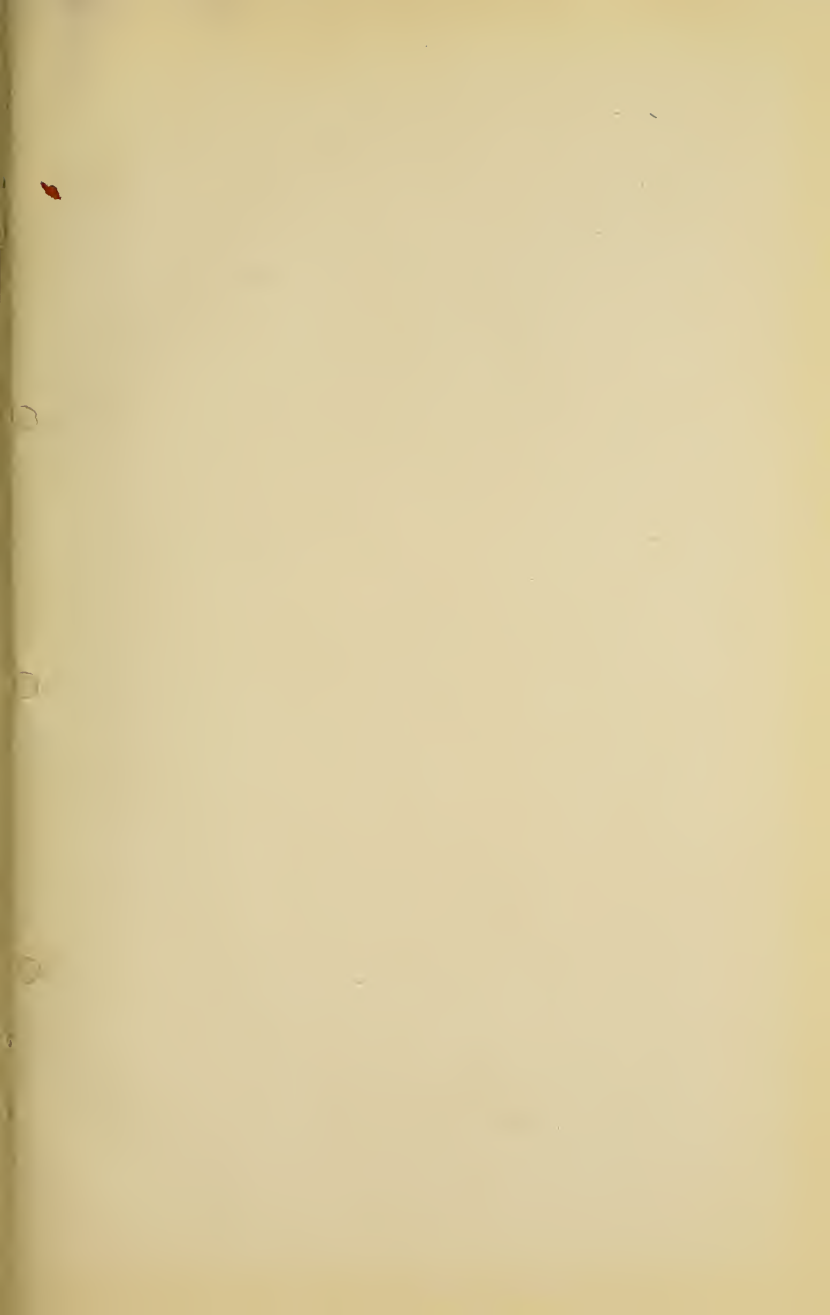
"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

"He that hath an ear, let him hear what the Spirit saith unto the churches."

Rev. 3, 20-22.

At the door there stands a stranger,
And his face is wondrous fair;
He is knocking, calling, waiting,
Waiting at the fast-barred door.

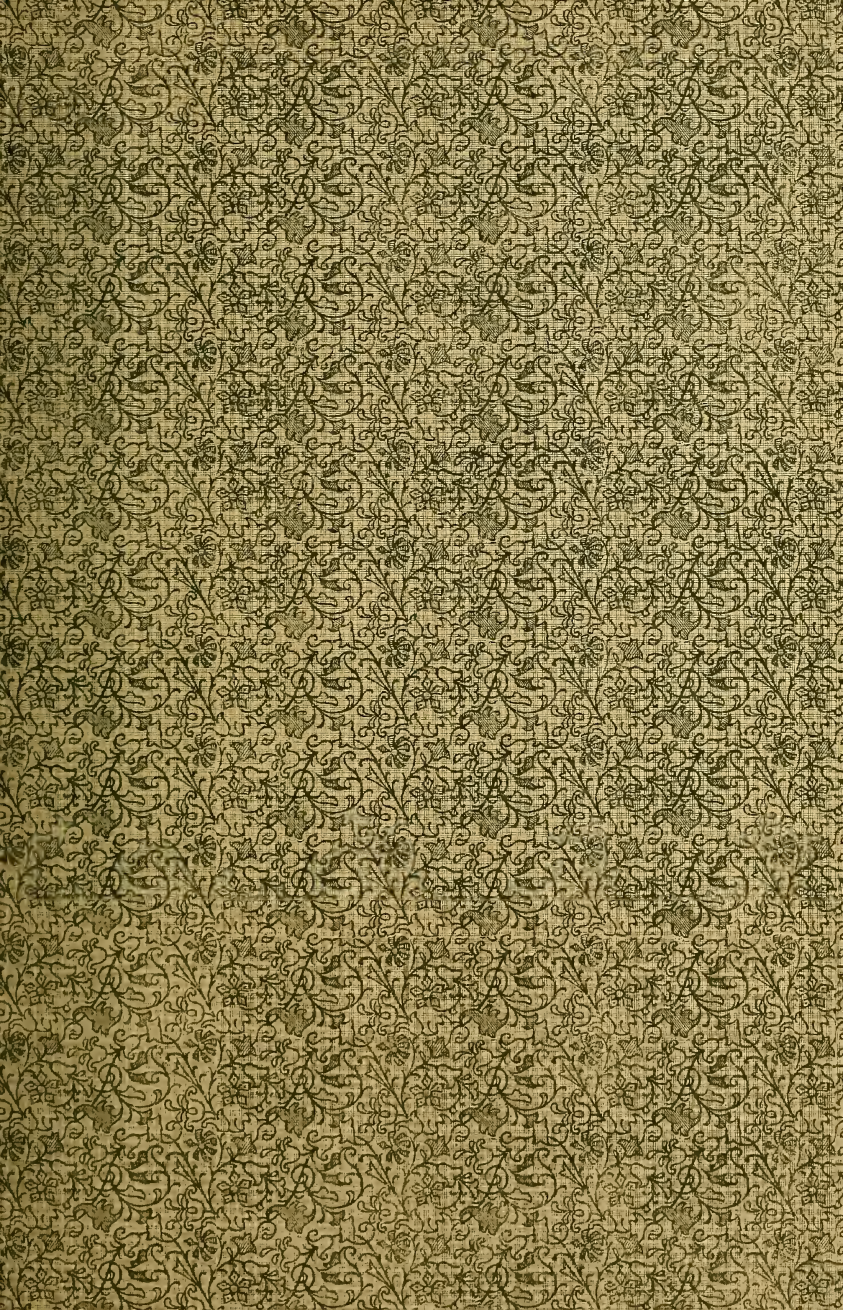
'Tis the Lord of Glory,
Standing at your door;
Will you bid Him welcome,
To abide forevermore?



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